readily since, by universal assent, he was the first mediaeval traveller who generally told the truth. Another adventurous mediaeval Jewish explorer, whose account is still classical, was Benjamin's contemporary, Petahia of Regensburg.

But there must have been many more, mute and unrecorded, whose identity has not been preserved for posterity. When the great Arabic traveller, Ibn Battuta, arrived in the Turkish city of Majar about 1332, he was amazed to find there a Spanish Jew who had preceded him, making his way overland through Constantinople, Anatolia, and Transcaucasia—a four months' journey in all. The experiences of later Jewish travellers form an integral part of the history of European exploration. Thus, the venturesome sixteenth-century pioneer, Pedro Texeira, of Lisbon, who explored the overland route between Italy and the Tar East with a degree of detail hitherto unexampled, and wrote an account of his travels which was translated into many languages, was a Marrano—by no means the only one of his kind who blazed out a way in regions as yet unknown.

Even in the heroic period of English exploration, Jews played a not insignificant part. When England first entered into the race, in the spacious days of Elizabeth, Jews were little known in this country. Nevertheless, the English pioneers did not scruple to take Jews into their service as interpreters, when they had the good fortune to find them. Thus one accompanied Sir James

Lancaster, when he sailed to the Pacific in command of the first fleet of the East India Company in 1601; he was, indeed, the intermediary in the negotiation of the treaty with the Sultan of Achin which (it may be said) was the ultimate basis of British expansion in the Par East.

In the second great period of British exploration, which began in the eighteenth century, the Jews were